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A
S E R M O N

Preached in the PARISH-CHURCH of

All-Saints, Maidstone,
In Kent;

On *Friday, November 2, 1753.*

At the Anniversary Election of a MAYOR
for that Corporation.

By JOHN DENNE, M. A.

MINISTER of that Parish,

AND

Fellow of *Corpus Christi College* in CAMBRIDGE.

Published at the Request of the
MAYOR, JURATS, and other GENTLEMEN present.

L O N D O N, Printed by J. Oliver.

Sold by B. DOD, Bookseller to the SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE, at the *Bible and Key* in
Ave-Mary Lane, near Stationers Hall.

M.DCC.LIV.

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M.DCC.LIII.

TO THE
WORSHIPFUL THE MAYOR,
JURATS,
COMMON COUNCIL MEN,
AND OTHER
GENTLEMEN AND INHABITANTS,
OF THE
KING'S TOWN AND PARISH OF
MAIDSTONE,
THIS
S E R M O N

Is, with great Respect,

And as a public Testimony both of his
Gratitude and Duty,

I N S C R I B E D,

By their most Obligated, and

Faithful Humble Servant,

John Denne.

TO THE
WORTHY THE MAYOR
JURAT
COMMON COUNCIL MEN

AND OTHER
GENTLEMEN AND INHABITANTS

OF THE
KINGSTON AND PARISH OF
MADISON

THIS
SERMON

Is with great Respect

And as a public Testimony both of his
Gratitude and Duty

INSCRIBED

By their Obedient and

Grateful Servant

John Deane



I TIM. II. Part of the second Verse. †

— *That we may lead a quiet and peaceable life, in all godliness and honesty.*



THE great ends and uses of Civil Government are in this passage of holy Scripture represented to our view: and we cannot draw a more just and amiable picture of national happiness, than when every member of the community acts under the influence of Religious Principles.

To behold the Magistrates zealous in their endeavours for the maintenance of virtue, and the discouragement of vice; to behold them studying, on all occasions, to promote the peace and welfare of those who are committed to their charge; to observe subjects animated with a spirit of true piety

B

towards

towards God, of dutiful affection to the King, and of benevolence to all men; these are circumstances which must elevate the coldest heart to joy; and make our prayers both sincere and fervent, for the continuance of such inestimable blessings.

AMONG the various systems of government in the world, perhaps there is no one better framed, in its original institution, to answer these good ends, than that under which we live. Our Kings have power sufficient to govern us well: and are only restrained, in the exercise of it, from destroying our Liberties, and extirpating our Religion. We enjoy as wise and full a provision for our freedom as is consistent with our welfare. The civil privileges we possess, and the purity of our established Religion, leave us no room to envy the lot of others, or to repine at our own.

ALL men have the blessing of worshipping God in the way which they think most agreeable to his word, and to the dictates of their own consciences, however tender or scrupulous. We reap the labours of our hands, the fruits of our honest industry, and are secured in the inheritance of our fathers. We ^{1 Kings iv. 25.} *live every one under our own vine, and under our own fig-tree*; neither harrassed by oppression, nor afflicted unto death by any of the cruel tortures which a devilish head, and an inhuman heart may *devise* and *execute*. We are not exposed to the violences of arbitrary power. We are not forced to submit to the unre-

unrelenting rigours of Superstition: nor are given up a prey to the wild fallies of an enthusiastic Zeal.

WHY are we not then a happy, why are we not at least a contented people? Why are we continually at strife and variance with each other? Why are we fond of indulging that disposition of mind, which is destructive of every joy and comfort in society. We can, for certain, never introduce a perfect uniformity of principles and sentiments; why then are we so little inclined to follow the things which make for our common peace?

THE misfortune in truth is, not that we want a form of government well balanced; not that we want a King who makes the law the constant rule of his actions, and whose *throne* is, in the strictest sense, *upholden by mercy*. But the fault, I fear, is in ourselves, in our own *lusts* and *passions*: or in our self-interested views; in a discontented mind, and a restless spirit; which incline us to be *murmurers* and *complainers*, to forget past distresses, and past deliverances: and to be insensible of the mercies we ought to enjoy with thanksgivings.

Prov. xx.

28.

Jam. iv. 1.

Jude 16.

PROSPERITY has often been more ruinous to this nation, than adversity itself. We think that we are in no danger of losing our blessings, because we are in possession of them: and therefore we do not guard ourselves with vigilance and prudence against every secret or distant attack.

WE are preserved from the miseries of tyranny, but we are in subjection to our own unruly wills and passions. We are treated with gentleness and moderation, but are nevertheless unmindful that our happiness depends upon mutual candor: and the *submitting ourselves one to another*, as well as to the *higher powers*, which are ordained of God.

Eph. v. 21.
Rom. xiii.
1.

BUT the present assembling of ourselves together calls upon me more especially, to bring the great duties, (which are contained in the text) home to the consciences of those who hear me: and I hope, nay, I am confident, from what I have already experienced, that you will hear with candor, and judge with impartiality, of what I shall say, upon a subject with which our public and private happiness is so closely connected.

IT may be impossible to determine, how much the safety of every civil state, as well as its moral and religious improvements, are promoted and established, by the virtue and prudence of its Governors; but certainly, we can never hope to *lead a quiet and peaceable life, in all godliness and honesty*, unless those who are in authority, will continually attend upon this great business of their office; and execute with due strictness, those righteous laws, which were designed for the *punishment of evil-doers*, and for the *praise of them that do well*. We can never hope to see virtue flourish, and righteousness increase, unless Rulers protect the good, and encourage the reli-

1 Pet. ii.
14.

religious. For this reason, Superiors are invested with dignity, and distinguished with honours; for this reason all the subordinate ranks of men are reminded and commanded by the Apostles of CHRIST, that they should be *subject to the higher powers*; that they should not only *honour the KING as supreme*, and all that are in *authority* under him, but likewise offer up constant *prayers, intercessions, and giving of thanks*, for the prosperity of those who are either chosen or appointed to govern them. For *this is good and acceptable, in the sight of God our Saviour*. These are the most effectual means of promoting peace and godliness, and of drawing down the blessings of heaven upon the community to which we belong.

Rom.xxii.
1.

1 Tim. ii.
1.

Ver. 3.

THE Magistrate indeed, himself, will find it no easy task to discharge his duty with uprightness and cheerfulness; unless he avoid giving the least umbrage to strife and discontent, or any countenance to luxury and profaneness. He will find it no easy task to remove the prejudices of the weak, and to silence the complaints of the misinformed; to secure the liberty of the people, and at the same time not to impair his own authority. No Magistrate will be able to do all this, much less will the most sanguine have reason to expect, that his labours for the public good will be crowned with success, unless his counsels and actions are directed by such principles, as will entitle him to the protection and favour of the righteous Governor of the world.

I. THE

I. THE first and most necessary step, therefore, to the peace and prosperity of every state, is, that the Magistrate should have a deep sense of true Religion imprinted on his mind. It is an *abomination* for those, who are placed over the inferior ranks of men, to *commit wickedness*. It is not only out of character, but inexcusable, for persons to be enslaved to Vice, who ought to be the patrons of Virtue. No civil polity can be supported in its full perfection, but upon the basis of Religion; and *every nation is exalted and established by righteousness*.

Prov. xvi.
12.

Prov. xiv.
34.

Rom. ii. THOU therefore that rulest another, rulest thou not thyself? Thou that inflictst punishments upon others for their evil deeds, art not thou ashamed, if not afraid to do the same? Can you flatter yourself with escaping the censure and condemnation of the world, (though you may evade that of the law) if you *sin after the similitude* of others, on whose *transgressions*, you are by your office a *minister* and *revenger* of GOD to *execute his wrath*?

Rom. v.
14.

— xiii. 4.

IT is not to be dissembled, that the Religion and Polity of governments, have generally the same period. If civil Rulers have not weight sufficient to restrain the floods of ungodly men: or if they will not put the laws in full force, which are with reason good enacted for the punishment of Wickedness, and for the support of Christianity; very comfortless is

Psal. xviii.
3.

is the prospect, and very fatal must be the event. Magistrates themselves will soon be sensible, that they ^{Psal. lxxii.} bear the sword of state in vain, and without honour, ^{4.} if they exercise not that of justice in *punishing* the ungodly and *wrong-doer*. The most earnest discourses from this place would too often fail of their desired effect, did not the sanctions of the Legislature prevail over the vices of the Subject: and did not the penalties of the laws awe the multitude to obedience; when they are broken loose from all sense of their duty, and may be truly said, to *live without God*, or ^{Eph. i. 12.} his fear, *in the world*.

BUT farther; a Ruler must himself be thoroughly convinced of the real excellency of Religion, and *feel*, with *Solomon*, that her *ways* (as well as those of ^{Prov. iii.} Virtue) are *ways of pleasantness and peace*, before he ^{17.} will maintain her cause with zeal and steadfastness. He must be satisfied from his own mind, as well as the experience of others, that *RIGHTEOUSNESS* ^{Prov. xiv.} *alteth* the credit of a *nation*, and *SIN* is the lasting ^{34.} *reproach* of any people, before he will exert his endeavours to extirpate the one, and to promote the other. When this once becomes the case, it will give him a real concern to see his country overwhelmed with licentiousness, and ruined by debauchery; to see the inhabitants weakned by sloth, and enervated by drunkenness; to see them provoking the wrath of heaven by their Infidelity, and tempting the almighty by dissolute Swearing and Profaneness. He will then employ all his power, for *conscience-*

ence-fake, to reform the manners of those over whom he is placed, to bring their minds back to a sense of every duty towards God and towards man; and, if possible, to a regular observance of it.

THIS is the reason why *Solomon* assures us, upon his own observations and trials, that when the *righteous are in authority, the people rejoice*. Their good administration will render them blessings to the community. They will be *honoured in their generations*, and be deemed *the glory of their times*. The people will tell of their wisdom, and the congregation will shew forth their praise: and when their bodies are buried in peace, they will leave a name behind them, that their praises may be reported; yea, their name will live for evermore. Whereas, when the wicked beareth rule, the people mourn. This awakens the concern, and alarms the fears of the good and righteous, and gives them reason to apprehend, that the cause of Virtue and Christianity cannot be safe, where the love of God waxeth cold; where iniquity aboundeth; where disorder and confusion prevail: and when those who should defend it, are themselves irreligious, corrupt, and to every good work reprobate, or act in their several offices, not as pleasing God but men.

IF the fountain is not pure, how can we expect that the streams which flow from it will be salutary? And if the pestilence has seized the head, or the heart, how can the other parts of the body escape infection?

IN

Psalm
lxxxv. 43.

2 Sam.
xxiii. 3.

Rom. xiii.

Prov. xviii.

5.

Prov. x 5.
Eph. v. 15.

Prov. iii.
21, 23.

BUT then there are several reflections to animate men in their honest and virtuous labours, and to deter

deter them from engaging in any unjust pursuits. For if once the strictest justice is disregarded, if the foundations of equity are cast down, and the great ends of government neglected, or perverted; the consequence is clear, that all things will be out of course; the bonds of civil society must be broken: and its happiness soon come to an end, seeing every step will lead us nearer to a state of anarchy and confusion. But a just Ruler is uniformly governed by the dictates and laws of Truth and Virtue. The path of the just is as the shining light, which shineth more and more unto the perfect day. He is as the light of the morning, when the sun ariseth. He is thoroughly sensible, that nothing can add stability to his government, or secure the good order and peace of it, but a constant regard to, and a warm zeal for, the common principles of justice and equity. The favour of men is deceitful, their good-will is precarious, and the breath of their applause liable to be blown away by every wind. His chief desire, therefore, is to approve himself to his God, whose minister he is; and who judgeth not as MAN judgeth. He is satisfied that the best part of his reward depends upon his own upright conduct, and his rejoicing is this, the testimony of his own conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he has both had his conversation, and done his duty as a Magistrate, in the world. He that is faithful in that which is least, will be faithful also in much: and he that is unjust in the least, will be unjust also in much. If therefore he has not been faithful in these smaller trusts and offices, can he expect

Psal. xi. 3.

Prov. iv.
18.

2 Sam.

xxiii. 13.

2 Cor. i.
12.Luke xvi.
10, &c.

pect to have the true riches committed to his charge: or to be recompenced with a more honourable station, at the resurrection of the Just?

Luke xiv.
14.

III. ANOTHER branch of a good Magistrate's character is to promote peace, and to root out, as far as lies within his power, all the seeds of strife and dissention, among the people under his care. For we may be assured, that the *fruit of righteousness is sown in peace of them that make peace.* James iii.
18.

CIVIL Government, indeed, lays a *burden* on those who are invested with it, if the duty is faithfully discharged. But will not the *burden* appear *easy* and *light* to a good-natured and compassionate man? as his office may give him an opportunity to decide disputes and controversies with prudence, to allay the ferments of passion, and to spread a spirit of universal candor and benevolence around him. He will follow the example of *Moses*, that eminent Ruler and Lawgiver. Though he may not be able to set the contending parties at one again, he will, however, remind them of their own obligations, with the same gentle admonition, *Sirs, Ye are brethren, why do ye wrong one to another?* Matt. xi.
30. Acts vii.
26.

THIS is a very pleasing and amiable picture of a good Ruler. He cannot discharge the office, with which he is entrusted, more successfully for the glory of GOD, the *author of peace*, and not of *confusion*: He cannot more deservedly acquire the goodwill and respect of the community, if men seriously consider, what a sad state of things is introduced

1 Cor.
xiv. 33.

into the world, when pride and envy, ill-natured jealousies, and peevish distrusts, destroy the kind influences of Virtue, Religion, and good neighbourhood. For I know not how human life can possibly be painted in stronger attitudes of misery and distress, than when mankind are represented in a state of enmity — *hateful*, and *bating one another* — endeavouring to cut asunder the bonds of peace, and to exclude mutual forbearance and mutual candor.

Tit. iii. 3.
Eph. iv. 3.

Gal. v. 20. BESIDES, if once a violent spirit of variance, strife, and emulation is raised, if once the beautiful prospect of national happiness becomes clouded over, no one can tell what fatal effects may follow. We can no more pretend to govern the boisterous tempers of the multitude, or to stop the riotous sallies of universal licentiousness, than we can rule the *raging of the sea*, or *still the waves thereof when they arise*.

Psal. lxxv. 7.
lxxxix. 9.

THE spirit I am now speaking of, is often the source of real and aggravated injuries, which a prudent Magistrate will endeavour to prevent by timely caution; but if it goes not so far, yet it generally ends in the utter dissolution of private friendship, and good neighbourhood. The turmoil of perpetual animosities makes us forgetful of every tender and generous tie: and banishes all past sentiments of kindness and humanity. We hate those whom we should love: and offend those whom we should oblige. We persecute with an undistinguishing zeal and warmth, those who are not *evil-minded*, but have only the misfortune to differ from us, in their judgments of persons and things. Nay, generally in the confusion, our best friends and benefactors suffer too.

A PRUDENT Magistrate, therefore, *foreseeing the* Prov. xxii.
evil, is the more zealous in his endeavours to stop ^{3.}
the bad consequences of these civil disorders. He is
ready to *pour oil into any wounds* that remain unclof- Luke x.
ed; to conceal every past infamy: and to *blot out* ^{34.}
the remembrance, even of every past imperfection,
as well as of all *transgression*. He knows how *plea-* Pfalm
sant and joyful a thing it is to dwell together in unity; cxxxiii. 1.
and acts upon this steady principle, that he cannot
confer a greater happiness upon his fellow citizens,
than by restoring among them the *blessing of peace,* Pfal. xxix.
and *following earnestly those things which make for it.* 10.
Rom. xiv.
19.

BUT it concerns *all* of us to remember at the same
time, that the zeal and vigilance of an upright Go-
vernor will not be effectual, unless we all join with
one heart and one mind in this good work. And
therefore suffer me to exhort all who hear me, to
transcribe the excellent advice of St Paul into their
own lives and conversations: Let *all bitterness, and* Eph. iv.
wrath, and anger, and clamour, and evil-speaking, be ^{31, 32.}
put away from you, with all malice: and be ye kind
one to another, tender-hearted, forgiving one another,
even as GOD, for CHRIST's sake, hath forgiven you.

IV. IT is highly requisite that men in authority
should be endued with a public spirit, and directed
on all occasions by an unalterable regard to the ge-
neral interest of the society. This is, I own, a very
hard and difficult province; because the private pas-
sions of men are the most dangerous enemies with
which

which they are obliged to struggle. We must keep the strongest guard upon our own hearts.

A FAITHFUL and conscientious Magistrate will never suffer any little disappointment, or wanton desire of more extensive power, to break in upon his good designs: and to sully the honour which he has obtained by an upright discharge of his office. This be far from him. The only ends of civil government are to serve the public, and to promote the peace and happiness of mankind; to encourage the Virtuous by rewards, and to reclaim the Profligate by seasonable punishments. A Ruler, therefore, will

Rom. xiii. 4. bear the *sword in vain*, he will not be faithful to the trust reposed in him by the higher powers, if he be led by any private interest to betray it;—if ambition or covetousness are his prevailing passions, if any mean or sordid views pervert his good intentions, and make him corrupt or negligent; he will then not only be self-accused, but condemned by the whole world. Whereas, if his conduct be quite the reverse, he may reasonably expect the natural rewards of unblemished virtue, and uncorrupted integrity; the approbation of all good men, and the comfortable presages of Divine favour and recompence.—Should he be surrounded with difficulties and distresses, even then his rejoicing may still be the testimony of his conscience, that in simplicity and godly sincerity, he has had his conversation in the world.

2 Cor. i. 12.

UPON

UPON these principles, and with these views, he will be resolved, whatever he does, to keep his eye fixed upon the general advantage of the society. He will never suffer any selfish considerations to make him lose sight of the public good. He will be zealous, at all times, in the support of Virtue, and the discouragement of Vice. He will be careful to guard all those dangerous avenues which lead to profane Swearing, Infidelity, Atheism, and Blasphemy. He will check the daring, and animate the modest. He will take care that the lower ranks of people, under his direction, shall be industrious, honest, and peaceable: and above all, he will do what lies in his power, from many considerations, to prevent the dreadful effects of those pernicious liquors, which absolutely ruin the health, destroy the morals of the poor: and certainly give rise to those frequent robberies and cruel murders, which stain the annals of the present age*.

THESE are some of the most likely methods by which Magistrates may discharge their office to the glory of God, and to the honour as well as prosperity of Civil Government. By the influence of this exemplary conduct, men may hope to *lead quiet and peaceable lives, in all godliness and honesty.*

LASTLY, A good Magistrate, not only for the peace and happiness of society, but for conscience-
fake,

* See the religious and philosophical Dr Hales's excellent Admonition to the Drinkers of Gin, and other Spirituous Liquors, Page 13, &c.

fake, will be sincere in his allegiance and loyalty to
 1 Pet. iii. the KING, as *supreme*: and uniformly stedfast in a
 13. dutiful submission to his government. He will never
 taint the spring from whence not only his authority,
 but his happiness, not only his honour, but his protection
 flow. As he is distinguished, above the rest of his fellow-
 subjects, by several privileges and immunities, so will he
 not be the more thankful to the hand that upholds him in
 them? Will he not be ready, on all occasions, to discourage
 and suppress those who foment divisions, who speak evil
 of the KING, and do all that they can to lessen him
 (most undeservedly) in the esteem and affections of his
 People? If he is backward in the discharge of his duty,
 and slow to punish offences of this kind,
 Rom. xiii. he is certainly not the minister of GOD *to us for*
 4. *good*. He should moreover seriously consider, what a
 load of guilt he treasures up in his mind against those
 solemn moments, when he will be little able to lift up
 his head, or to support himself, when condemned of his
 own conscience upon such articles.

As to this nation, indeed, in the general, neither its
 People, nor its Magistrates and Governors, have ever
 been wanting in the just defence of their rights, liberties,
 and property, against any attempt upon them, however
 distant, or imaginary. And yet are we not apt to grow
 supine and negligent in the enjoyment of ease and
 plenty? Are we not oftentimes the sport of our own
 passions? And is it not a distinguishing mark of the
 present age, that even poverty is
 become

become luxurious? But no sooner are we afflicted and distressed, no sooner do we feel the hand of an oppressive power at home, or the unjust attacks of a foreign war, but the *spirit* of our *fathers* is *revived*. Gen. xlv. In times of imminent distress, the cause of liberty²⁷ is supported with the most undaunted courage, and determined resolution. We express our abhorrence of Superstition, and our aversion to Slavery: and a zeal for Religion, with a serious disposition to what is holy, just, and good, spreads itself through all the different ranks and orders of men among us.

IT is impossible, I own, in the natural course of things, but *offences* must happen; and there will always arise a difference of sentiments, while we are in this body, and subject to the passions and imperfections of a mortal life. The best balanced government, like the best men, will have failings in their constitution and temper. There are evils and inconveniencies which no human foresight can provide against, no power entirely remove.

HOWEVER, let us be exceeding cautious not to aggravate matters. Let us ever judge of persons and actions with temper, equity, and moderation. It is very unpleasing to a worthy and generous mind always to be finding fault. It is a much greater satisfaction to repair what is amiss, and to bring good out of evil. Let us never talk without knowledge, and never determine in any case without sufficient examination. Let us not be too confident on slight
D grounds,

grounds, and always take care to be well informed before we condemn or censure our neighbours. Let
 Phil. i. 27. our *conversation* herein be, as *becometh the gospel of*
 CHRIST, and the doctrine of those who have gone
 before us in our holy faith. Let us be at all times
 Rom. xii. *kindly affectionate one to another, with brotherly love.*
 10. Let us even *esteem others better than ourselves: and all*
 Phil. ii. 3. *of us join in fearing GOD, and honouring the King.*
 1 Pet. ii. *Let us be as free, but let us never use our liberty for*
 17. *a cloke of maliciousness. As true servants of GOD, let*
 Ver. 16. *us submit ourselves to every legal ordinance of man*
for the LORD's sake.

BESIDES, if we look back into the histories of our
 own and other nations, we shall see the sad effects of
 party violence, and of a persecuting zeal, set forth
 in such lively descriptions, as must strike every eye,
 1 Cor. x. and touch every heart. *These things are recorded for*
 11. *our admonition, lest we should incur both the guilt*
and punishment of like transgressions.

BUT whatever our private differences are, we
 should never carry them so far, as to make them of
 any weight, where the public good is concerned.
 Acts iv. Here we should all unite *with one heart, and with one*
 32. *soul.* No personal animosities, or disappointments even
 of our most sanguine hopes, should ever interfere
 with, much less render of none effect, the general
 obligations which we owe to our country. No jea-
 lousies and discontents should alienate our affections
 from our true interest. Whatsoever are our senti-
 ments

ments upon other subjects, we should be zealous in the support, not only of his present Majesty's title and government; but also of his designs and endeavours for the present prosperity of his people, as well as for continuing to them the blessing of the Protestant Succession in his Royal House; seeing under that alone we have the highest degrees of probability, that we shall be a free and happy people.

BUT to conclude — The return of this season calls to our memories *two* very signal deliverances from Popery, and its inseparable companion, Arbitrary Power: and we shall reap great advantage from the return, if we fix deep in our minds the following truths, which have been long confirmed to us by the wisest observations and experience, That our religious and civil constitution is exposed to great danger by the smallest advances to Popery; that the policy of the church of *Rome* has ever been employed in fulying the glories of the Reformation, and in defeating a Protestant Succession on the throne; that the solemn promises, upon which they wish us to place most trust, are very weak and uncertain; and that no considerations, even of private interest, can restrain their Princes, when they have it in their power, from violating our laws and liberties, if so it be that the *supreme* Head of their church ^{2 Theff.} (who claims a dominion over all kings and states) ^{ii. 4.} shall require their assistance: and shall, as *Vicar-general* upon earth, over all the *kingdoms* of God and ^{Rev.xi.15.} of his CHRIST, command their implicit obedience, under all the terrors of this and the next world.

IT

It is very strange, that others should be thus deluded by false principles, while we pay so little regard to the influence of true. It is amazing, that numbers are so blinded with the gilded pageantries of Popery, while we are not animated by the reasonableness and primitive purity of the Gospel; that numbers should be so *zealous* about the *forms* of *godliness*, and we so *lukewarm* about the *power* of it: or so wicked as to deny both the doctrines and divine authority of our blessed Lord and Saviour.

2 Tim. iii.
5.

LET us be persuaded to lay these plain and important truths seriously to heart. Let us earnestly endeavour to keep our government in church and state fixed on those foundations whereon it now standeth sure.

AND may that God, who has so often and wonderfully protected us in the days of darkness and distress, of his infinite mercy grant, that the fury of Rebellion may never prevail against it! May his present gracious Majesty (who is universally remarkable for the goodness and nobleness of his nature; and who, by the blessing of Providence, has exceeded all his predecessors in length of days) possess to the end of his life the hearts of a faithful and obedient people! And may there never be wanting one of his Illustrious Family to convey the happiness of our civil and religious constitution (not enfeebled by Arbitrary Power, nor corrupted by Superstition, nor disordered by Enthusiasm) from generation to generation of our posterity.

Matt. xvi.
18.

F I N I S.

